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"Tam gratum ES mihi quam ferunt puellae
 "Pernici aureolum fuisse malum
 "Quod zonam soluit diu ligatam!"

10

UT TEcum gravis acquiescet ardor!
 tecum ludere sicut ipsa possem
 Et tristis animi levare curas!

A few remarks in conclusion. In vs. 6 IUBET is a MS variant, not a mere conjecture. Also in vs. 11 for the excision of *credo* as a gloss I can claim authority from Ellis' note, "it is not uncommon to find in MSS *credo* written in the margin as an expression of the scribe's opinion on some obscure, or obscurely written and not wholly decipherable word." In vs. 11 ACQUIESSET = *acquiescet* seems to me to have at least paleographically a good deal of probability; the uncommon syncopated form was almost bound to give rise to *acquiescet* in copying. The tense perhaps needs some justification. I would render it "were I with thee, how instantly would my passion heat get lulled *and done with*." In primary time *acquieverit* would mean "will get lulled and done with;" the pluperfect expresses the same instantaneousness in the secondary time; *acquiesceret* would be too gradual, too inceptive, to give what I conceive to be Catullus' meaning.

Tam gratum es mihi quam ferunt puellae, etc.

If it be objected that there is a violence in making the three lines (8-10) a quotation of Lesbia's supposed talk to the sparrow, although no verb of saying expressly introduces them, I would suggest that it is possible a line is lost between 7 and 8, something like

"Passer, deliciae meae," inquit illa.

As I give the piece it is articulated 1 3 3 3 3. The hypothetical line would give us a scheme of 1 3 3:1 3 3. The appropriateness of vss. 11-13 as counterpart to vss. 2-4 is manifest.

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SOME INDIC COGNATES OF GREEK τηλίκος

The equation of Pāli and Prākṛit *tārisa-* with Greek *τηλίκος*, advocated by Bartholomae, *IF.* 3, p. 160, and accepted by Wackernagel, *AiGr.* i, p. xxi, has been rejected by Pischel, *Grammatik*, § 245, and Brugmann, *Grundriss*², 2^e p. 496. The fact that in these languages *d* and *r* apparently interchange as correspondents to Indic *d* (e.g. Pāli *tāḍica-*, *tārisa-*; *dvādasa*, *bārasa*) would seem to be ample reason for refusing to go outside the Indic languages for the explanation of

tārisa-. But certain evidence, namely the testimony of the dialect of the Girnār redaction of Asoka's Fourteen-Edicts, has hitherto been overlooked. It should be noticed that in this dialect we have *d* everywhere consistently for Indic *d* except apparently in *tārisa-*, *etārisa-*, *yārisa-*; but it should be observed that in these cases we have *r* consistently; cf. *per contra*, *dbādasa* (Skt. *dvādaśa*) and *traidasa* (Skt. *trayodaśa*). This shows at once that no matter what the origin of the *r* in Pāli *bārasa* (Skt. *dvādaśa*) is, the *r* of Pāli *tārisa-* must be judged quite apart from it. In short, the evidence thus far adduced is rather against the equation of Girnār, Pāli, and Prākṛit *tārisa-* with Sanskrit *tādṛśa-*. And there is further reason for the rejection of this etymology. Indic *r* is often represented in both Pāli and Prākṛit by *i*, but in the Girnār dialect outside of *tārisa-*, *etārisa-*, *yārisa-* as is ordinarily assumed, there is not a single case where such correspondence is found. *Per contra* note *kacam̐* (i. e. *kaccam̐*) as contrasted with Pāli *kiccām* (Skt. *kṛtyam*). But it will be objected that the *a* of *kacam̐* is in no sense decisive, as it might be due to the analogy of *kata-* (Skt. *kṛta-*). That is true; yet at the same time the burden is on those who maintain that *tārisa-* corresponds to Sanskrit *tādṛśa-* to show that Indic *r* can become *i* in the Girnār dialect. Taking into consideration the first objection I raised against Pischel and Brugmann, I think we have sufficient evidence to warrant us in rejecting the equation of Girnār *tārisa-* with Sanskrit *tādṛśa-*, and for accepting the equation of Girnār *tārisa-* with Greek *τηλίκος*. Girnār *yārisa-* then would be the correspondent to Greek *ήλίκος*. Girnār *etārisa-* can either be an old inherited word or a new formation based on the relation of *ta-* : *eta-*. It is, I need scarcely add, highly improbable to separate Pāli and Prākṛit *tārisa-*, etc., from Girnār *tārisa-*, etc.

The fact of not finding any correspondence in Sanskrit to *tārisa-* need cause no alarm. As a matter of fact, not a single dialect of all the inscriptions of Asoka, nor any of the Prākṛit dialects, nor Pāli is a direct linear descendant from Sanskrit.

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HOMER *ILIAD* 24. 367 AND PLATO *REPUBLIC* 492C

τῶν εἴ τίς σε ἴδοιτο θοῆν διὰ νύκτα μέλαιναν
τοσσάδ' ὀνείατ' ἄγοντα, τίς ἂν δὴ τοι νόος εἴη;

The scholiast (Dindorf, Vol. IV, p. 351) interprets τί διανοήσῃ; τί ἐργάσῃ; Monro renders "what would be your device for escape?" Leaf's last edition comments: "νόος *expedient* as I, 104, e 23," etc. Similarly Ebelung's lexicon and the majority of editors. On the other hand,